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G. BAILEY.

WASHINGTON, D. C.

THURSDAY, AUGUST 4, 1853.

JULY NUMBER OF FACTS FOR THE PEOPLE.

We have received a number of letters lately from subscribers to the *Facts for the People*, complaining that the July number had failed to reach them. We know not how to account for this failure, unless it be through the carelessness of the distributing clerks of the Post Office Department. They were all carefully mailed from this office on the 30th of June.

Having printed a large edition of the first numbers, we have been able, so far, to supply those who have failed to receive them.

If any of the missing packages should be received by the subscribers to whom we have sent a second supply, they will confer a favor by returning them to this office.

We are indebted to the courtesy of Prof. A. D. Bache, Superintendent of the Coast Survey, for a copy of his valuable Report of the progress of that work during the year ending November, 1851, together with the illustrative "Sketches" accompanying the same.

An editorial notice of the proceedings in the recent Slave Case at Philadelphia, lies over till next week. It could not be prepared till the termination of the case, and by that time the editorial limits for this number were occupied. Our article on "Exemption of Slaves for sale under Execution," was written for last week's paper. It had to bid its time. Our correspondents, impatient of delay, will infer our excuse. If they wonder why, under such pressure for room, we have taken to essay writing, they will please to understand that the explanation is in like manner unavoidably postponed. In fact, such are the mysteries of editorial management, that they may be reasons and objects nicely covered up, even in this little scrap, which, like the epitaph on the *soul* of Signor Garcia, (see the History of Gil Blas) contains more than appears at first sight. E.

THE EASTERN QUESTION.

Since our last, there have been two arrivals from Liverpool—the Arctic and the Asia. The latter brings dates to the 16th July, from London, but no news of a decisive character. The English Cabinet were still staying off the explanations and expositions demanded by Parliament. Lord John Russell, on the 14th, stated that the Government was not "dead-locked," but was proceeding in the joint negotiation with France for a pacific settlement of the Russo-Turkish difficulties; that there were propositions which he believed might be acceded to by the parties concerned. He was not certain that his hopes would be justified; he acknowledged a mistake as to the purpose of the last manifesto of Russia, and now thought that the intention of Russia to make the withdrawal of the allied fleets from the Turkish waters the condition of the evacuation of the principalities, was expressed in that document. He had been unwilling to so understand the paper, because of the absurdity of the reasoning on which it must rest. All of which sounds to us very much like twaddle. England is behaving very badly in this matter, just now.

From Paris comes a statement that a joint proposal of England and France has been drawn up and forwarded to the Czar, in three different forms for his choice, guaranteeing that the Sultan will sign whichever of them he selects. These notes are in the middle distance between the ultimatum of Russia and the concessions the Porte has been willing to make.

Peace principles seem to be in the ascendant, which would be comforting, if fraud were not sometimes worse than force.

The English Cabinet is represented as scarcely able to hold together, upon this question.

A despatch from Constantinople, June 30th, says that the Sultan has sent to the mint all the plate he inherited from his mother, valued at above a million of dollars, and has effected some very large loans.

An affair turned up at Smyrna, of some interest to us. A band of Austrians arrested a Hungarian, who they alleged, had been with Kosuth at Kutayah, and was permitted to accompany him to America, on condition of returning no more to Turkish territory. He was dragged on board an Austrian brig, where he was heavily ironed. Mr. Brown, the United States Consul, learning that this man, whose name is Costa, was last from America, waited on the Austrian Consul about it. He professed to know nothing about the arrest. Mr. Brown then went to the brig, but was refused an interview with the prisoner. Just at that juncture, the American corvette St. Louis, Captain Stringham commanding, sailed into the harbor. The consul, reinforced by the captain, returned on board the Austrian brig, when the lieutenant denied that there was such a person on board. The captain, however, after further information received, returned again, and, addressing the Austrian captain, said: "Your lieutenant, sir, has lied. The meaneast cabin-boy in the American service would not be guilty of such cowardice;" and further informed him, that as he had on board a prisoner who had sworn allegiance to the American Government, he should feel it his duty to insist upon the brig remaining under his guns till he received instructions from Constantinople; and if any attempt was made to depart, he would at once fire into the brig. Costa was then brought on deck, in irons. Captain Stringham asked: "Are you an American?" "No, I am a Hungarian." "Have you an American passport?" "To which (like a blockhead) he replied: "No, I am a Hungarian, and will live and die a Hungarian." The Americans could do no more, and left the brig. But a general row resulted on shore about the matter; and the latest intelligence leaves it quite uncertain whether Captain Stringham and our consul have not persisted in interfering with the removal of the prisoner, upon some grounds that justify their intervention. It is believed that Costa, notwithstanding his answers to the captain, has an American passport. The British Consul also interfered for Costa's release; and from the spirit and intrepidity of the American captain, it is quite probable that the prisoner may be set at liberty. There is a relish about this little affair that makes us anxious for the rest of it.

As the Russo-Turkish trouble is a matter of

shrines and relics, it is in place here to notice that there is now on exhibition, for the benefit of the faithful, at the church of Aix-la-Chapelle, a most edifying collection. The chemist, states that it comprises:—The chemise of the Virgin Mary, the winding-sheet of John the Baptist, the swaddling clothes of Bethlehem, the sponge of Mount Calvary, and the right arm of St. Simon! Exhibition to remain open till the 24th of July.

We once saw an invoice of holy things on sale for the benefit of St. Peter's church, at Rome, in which there happened to be two heads of St. Peter—two veritable, well-attested, bona fide heads of the prince of the Apostles and first Pope of Rome! A note at the foot of the catalogue ran thus, as well as we can now remember: "Whenever duplicates occur in this list, the selection of the original is left to the judgment of the faithful. His Holiness declines to decide which is the original, inasmuch as both are equally well proved by bulls of former Popes, and by miracles wrought by each of these sacred relics. It is, however, every way probable that the miracle of multiplication has been wrought for the benefit of the faithful, as in the case of the loaves and fishes mentioned in the Evangelists; and neither of them, consequently, is superior to the other." In this same list was a wooden statue, or image, of some saint, which had once fallen from its niche in the church, where it had been for ages worshipped; in the fall, a leg was broken, and, wonderful to relate, while it was healing, smelt so badly that the church had to be closed. Surgical treatment, however, at last overcame the inflammation (of the wooden leg!) and the cicatrix remained, in visible proof of the fact!!

NAMES—THEIR VALUE AND SIGNIFICANCE.

We observe that the State Central Committee of New York address their call for a State Convention, which will be found in another column, "to the Independent Democracy of the State of New York." We are glad to see this, and it affords a fitting occasion to say a few words on the value and significance of names.

That "words are things" is a universally acknowledged. The "words" chosen to designate party organizations are especially "things." They stand to the general eye, and for foreign nations, and for history, as descriptive of the character, nature, and tendencies of the organizations themselves.

At the present moment, in this country, parties are in the process of dissolution and reorganization. But in this process they obey a law which is as real as that which controls the decay and renewal of the forms of nature.

Those whose vested interests or timid conservatism make them averse to change, and lead them to oppose progress, and distrust all reforms, and especially the greatest reform which the crisis demands—the divorce of the General Government from the Slave Power and its anti-progressive and despotic influences—will naturally array themselves on one side; those who confide in God and the People, who dare to trust principles, who love progress, who are anxious to rescue the country from the grasp of the Slave Power, and to vindicate her place in the van of the world's advancement, will naturally array themselves on the other.

The existing Administration makes admission to the Pro-Slavery resolutions of the Baltimore platform the basis of its party organization. These are, in the worst possible sense, conservative. They assert the supremacy of Slavery in the most odious form; they introduce the hateful and insulting word "finality" as the characteristic of the Fugitive Slave Act; they deny the right of the people to examine for themselves, and discuss for themselves, the propriety of legislative acts of their servants; they attempt to throw over the most disgusting despotism of the Slave Power the shield of the National Government, and to compel the People unhesitating acquiescence in its decrees. This Administration calls itself democratic, but it has not the shadow of a title to the name. It represents only the irresponsible Slave Power, which usurped the control and dictated the platform of the last Baltimore Convention, which assembled as a democratic body. The most devoted friend of the rights of the people, the most strenuous opposer of monopoly legislation, the best and firmest resister of corruption and speculation—in a word, the truest and best Democrat in the land, can expect no favor from it, unless he bows down and worships the Moloch set up at Baltimore. Jefferson himself, Macaulay himself, could expect its smiles on no other condition. If this is democracy, diabolism is religion.

But under what name rally the opponents of the Slave Power naturally rally? At Buffalo, in 1848, they took the name of the Free Democracy, in deference to the feelings of the New York Barnburners. The Pittsburgh platform, as it was originally drawn up, substituted for this designation that of the Independent Democracy. The committee to which the resolutions were referred, had some difficulty in agreeing as to the best designation, and finally consented to continue that adopted at Buffalo; and their action, without any consideration of this matter, was adopted by the Convention.

We observe a general and increasing tendency to adopt the designation of Independent Democracy. We are rather glad of this. We owe the Barnburners nothing. That there are true and faithful opponents of Slavery among them, who deplore their false position, we do not doubt; but of their organization nothing better can be said than that the friends of freedom and progress generously trusted it and were shamefully betrayed. We don't want the name, as adopted from them. We prefer that our organization be known as the Independent Democracy; or, to use the expression of Senator Chase, as "Democrats, by the grace of God, free and independent." This designation has many advantages, practically, over that of Free Democrats, notwithstanding that the words free and independent are nearly synonymous. The main thing, however, is to insist, distinctly and perseveringly, on our clear title to the name—Democracy and Democracy—with or without prefixes or affixes. These are the only names which describe the measures and men of the Pittsburgh platform. Free Soil, Anti-Slavery, represent only partial aspects of that great creed of Freedom and Progress. No man who stands upon it, and acts in the organization created by it, ought to allow himself to be called by any other name than that of Democracy. No European lover of liberty—no Kosuth or Mazzini—reading the three platforms, could hesitate for a moment to recognize in that of Pittsburgh the only exposition of living, practical, working democracy.

Hence—and we are glad to notice this—they who come among us from the old world, refugees from tyranny—and especially the Germans—who look to a democracy for those doctrines of liberty and that devotion to progress which history has taught them to associate with that noble name, disappointed by the apostasy of the old line Democracy from the faith and practice of Freedom, are beginning to look more and more to the young, vigorous, and progressive Independent Democracy, for the realization of their hopes from America. Let us hold fast to that name. It is our own, by every right. Let us never surrender it.

Now and then some one argues that it will

not do to call ourselves Democrats, for the fear of alienating some who may be or may have been Whigs. We have no fears of any such consequences. All liberal and progressive Whigs claim to be Democrats, and better Democrats than the old line Democrats; and so many of them are. These will rather like than dread the name. Hunker Whigs we cannot expect to join us. Their natural place is with the Hunker Democrats, and there they will go. There let them go. But let not Hunkerism flatter itself that it can retain the name of Democracy. The lion's skin will be stripped from the ass. Its bray reveals it. All progressives, all liberals, must unite in the coming battle; all hunkers will unite. Progressive Whigs, Liberal Democrats, Free Democrats, must fight for freedom under the broad banner of Independent Democracy; while all Hunkers, of every stripe and origin, must receive their attack under the banner of Finality and Despotism.

We repeat that we think our friends in New York have set a good example, and we hope to see it generally followed. We are glad that this delicate but severe rebuke of the Barnburners comes from the very State where they muster their greatest strength.

EXEMPTION OF SLAVES FROM SALE FOR DEBT BY LEGAL PROCESS.

Mr. C. G. Baylor has published in the *Memphis Appeal* the substance of a lecture which he delivered at Holly Springs, on the 18th of June. He says the subject has been under consideration for more than a year; that it is engaging the attention of a number of distinguished Southerners, and will be formally and effectually presented by them through the Washington City Cotton Plant.

The title sufficiently expresses the purport of the project. He says it is intended to exempt negroes from sale under execution for debt of the owners, leaving their property in them, the right of transfer by private or voluntary sale, and by will, unaffected. The effect expected and aimed at, is to induce the non-slaveholders of the South to possess themselves of negroes which shall be thus rendered a secure property to them—to prevent the compulsory separation of negro families—to abate this one of the existing complaints of the Abolitionists against the system, and generally, to yield all the advantages, and lessen all the mischiefs, which such a measure is anywhere capable of.

Mr. Baylor confesses that "loudly as we may call upon the Federal power to crush Abolitionism without, we can no longer disguise the fact that we must also meet that Abolitionism at home." He meets this danger thus, and addresses his remedy to it on this ground: "Men are governed by self-interest, and yet more by present interest. This policy—that is, the exemption of slaves from sale by law—will effect the end so devoutly to be desired, not only for the good of the people, but also for the benefit of the South, and for the security of our lives. It would make the South an unit on everything touching our slave property. Under the operation of this law, every one, however poor, would aim at having one or more negroes, and, once having them, his feelings in regard to the institution would change."

He apprehends, indeed, that "it will be urged against this law, that it is intended as a further gratuity to men of small means (in other words, a poor man's law), because it will enable a man who possesses himself of a negro to have two many privileges, being thus combined with land exemption;" but, he replies, "will not the present larger slaveholders find satisfaction in the fact that this very state of the case presupposes that every Southern citizen will be a slaveholder?" The objection that the fifteen hundred millions of dollars' worth of Southern property, now constituting capital on which Northern banks are based, being swept from under the North would endanger the stability of trade, is disposed of in a right Southern style. "Should we therefore, wisely providing for ourselves, be hindered from doing so, because others have thought fit to consider our slaves banking capital, and treated them as such?"

We do not intend to write an essay upon this topic just now, but we will indicate a few of the points worthy of reflection. In the first place, there are Abolitionists in the South, considerable enough in numbers and power to awaken what Mr. Baylor calls "the alarmed attention of the South." That fact is worth knowing, so vouched. Next, it seems that the institution does not rest upon Bible authority, or the common sense of right and justice, nor does it repose very securely upon the underpinnings which now really support it. "Men are governed by self-interest," and, according to Mr. Baylor, Slavery at least has no other support. Non-slaveholders are to be converted into partisans by the power of this motive, all others failing to secure their support for the system. The Abolitionists have "a flimsy shadow of an excuse for senseless agitation" in the present liability of slaves to sale under legal executions, which the Exemption law will remove. He does not "say that it will stop them—nothing can do that—but it will sink them deeper in public contempt and odium."

Whatever the effect may be, we will be very glad of any amendment of the slave system, which will take away even the least objections which we make against it. Begin the reformation, gentlemen, just where you please, and for whatever reason; and we will be content with what remains for agitation till you beat us out of the field by leaving us not a word to say against you.

We make no sort of objection to your sole motive of self-interest. Take a fair start, even there, and follow it up; it will bring you out all right in the end. Do anything else than what you are doing as soon as possible, and we will risk the issue of the change.

As long as negroes are property, we agree that they shall be exempt from forced sales, though the restraint applies only to executions for the debts of the owner, and leaves them to be divided among heirs, sold and bartered in voluntary traffic, and carried South by emigrant masters, without regard to the ties of blood and affection. If there be but one in a hundred of you who would keep their families together if they could, we cordially wish them relief from the cruel necessity which misfortune in business sometimes imposes. And as for withdrawing the fifteen hundred millions' worth of men from your stock of credit in the North, from the fiscal balances of Wall and State streets, we most heartily say amen. We only agitate the question of Slavery. You are welcome to shake the very foundations of its foreign support. If you will hold them as property yourselves, let them no longer serve as such to the cottonocracy of the North and of commercial Europe. Every way we wish you headway and quick success in your new movement. We really fear nothing so much as the danger of your failure in it. Fifteen hundred millions' worth in human bones and sinews, suddenly crippled in its function of giving you foreign credit, will make it not only a peculiar institution, but give you a very peculiar sort of title in it. So drive on, and let us see where you will pull up.

Moreover, we like the notion of infusing so much democracy into your policy; we really like the prospect of seeing your miserable poor

white men getting some share in the wealth that about one-twentieth part of you are now monopolizing. If they are brought into the field and furnished with their proper force in the Government, we will risk the resulting enlightenment of the mass, and the impulses of the common conscience against self-interest which you are endeavoring to suborn for your own ends. Just do your worst, it only betrays your desperation, and hastens the catastrophe. Infidelity to God escapes till judgment day; but open infidelity to man, in sentiment and practice, gets its account settled here, when the crime is perpetrated against the governing forces of the world. You dare to let go your hold upon religion, conscience, patriotism, and honor, and appeal to the bald imp of self-interest, confessedly hostile to you all. You have done it as an enemy of yours could fasten it upon you. What will your Northern apologists in the pulpit have to say to you, when you have stamped the examples of the patriarchs and the Epistle to Philemon a humbug? What will the Committee of Safety in Wall street say, when, for their purposes, there is no longer any legal property in man? What will the merchandised consciences of the British and Yankee traders say, when fifteen hundred millions of your wealth is withdrawn from their securities? We pity your predicament. You are really "in a strait between two." You remind us of a very miserable loser, whose last chances for life had utterly run out. He had just been kicked out of a doggerly, with a recommendation from the bar-keeper to "go to the devil." The fellow gathered himself up, looked seriously puzzled about it for a moment, and replied, "I'll look around while first, and if I can't do any better, I'll let you know." That was prudent and business-like in him, and we advise you to consider this project of yours awhile, and then let us hear from you.

TIME AND CHANGE.

BY F. A. E. SIMPKINS.

Onward sweeps mankind, and onward
Roll the great events of time;
Swiftly glides earth's panorama—
Whence transit—some sublime!
Where to-day a Judas standeth
Late a righteous martyr stood;
Reamed but yesterday the banit
Where dwell now the wise and good.
Time and change we may not fetter;
Nay, we could not if we would;
The Past hath made the Present better—
Change not we it, if we could.

But why stand we here, lamenting,
Sighing, brooding sadly o'er
The follies and the faults of others,
Who have lived and gone before?
While we censure men and nations
For the errors of the past,
New-born tasks await our doing,
Each greater than the last.
Would we with the real heroes
Of the onward Age be blessed,
We wendeth that the trials
Of our fathers be surpassed.

Life is not the time for dreaming,
Humanity's great trumpet calls;
Men of thought, and men of feeling,
Save a brother, ere he falls,
With his burden of oppression
Weighing hard upon his soul;
Speed the light unto his vision—
Guide him to the glorious goal;
Teach him by sublime example
To admire and love the whole
Of God in nature, and enkindle
In him nature's golden dole.

Is it surely not more noble
To be heroes, than to be
To the crude, premeditated notions
Stolen from our fathers' graves?
Is it generous, just, or righteous,
Thus to stare the dawning light
From the souls of men, who wander
Hopelessly through endless night?
Send compassion to the victims
Of blind superstition's blight;
To their pined spirit whisper
Words of love and truth and right.

Onward still we cast our vision,
Would we keep the truth in view;
Deep among the worthless rubbish
May be hidden jewels true.
Onward move the world, and ever
Onward shall, by Heaven's plan,
Though the impious and the wicked
Would obtrude their odious ban.
Time destroys premeditated notions,
Change leaves Custom in the van;
And as Earth moves ever onward,
So must move the Mind of Man!
Cincinnati, October, 1853.

THE ADVANCE MOVEMENT—THE WILLIAMS DEMOCRAT.

Among the most ably conducted and thoroughly Democratic papers of Northwestern Ohio is the *Williams Democrat*, printed at West Unity, in Williams county. The editor of this paper has recently declared his purpose to support, henceforth, the principles, measures, and men of the Independent Democracy. He thus states his reasons for this step:

"It is well known to every reader of the *Democrat* since, and even before the recent Presidential election, that we hold no affinities with slavery and the Fugitive Slave Law, and the Compromise measures, in particular; and a conviction of right and duty compels us to take a decided and unwavering position upon the subject. We have repeatedly said that we would never again vote for a candidate for President, nominated under such a platform as was adopted at Baltimore in June last; and a more thorough investigation of the subject has fully convinced us, that to advocate the election of men endorsing those views, is not only inconsistent, but shows a want of political firmness and independence that should not govern the action of a freeman. The doctrines of the 'old line' Democracy of Ohio, as laid down in their State platform, meets our most cordial approbation; and could we elect men under whom they would carry out their true spirit and intent, we would never think of making the change; but we know full well from long experience, that the platform of the Independent Democracy that conflicts with it in the least."

This candid and manly course of Mr. Hunter must enlist in his support the warmest sympathies of the lovers of living Democracy, while no liberal and just man, of whatever party, can withhold his respect from one who boldly follows right principles wherever, in his honest judgment, they plainly lead.

It appears from another paragraph in Mr. Hunter's article that, not only is the old line Democracy in Ohio endeavoring to reconcile the support of nominees favorable to the Baltimore Platform of Hunkerism, with adherence to the Ohio Platform of Progressive Democracy, but that its leaders in the Northwest Congressional district have actually repudiated the Ohio Platform by an express endorsement of that of Baltimore. This step, it seems, had no small influence in determining the course of Mr. Hunter; and certainly, it is a sign which all liberal Democrats in Ohio would do well to consider. To us it seems clear that Baltimore and Ohio cannot stand together. One must give way. It is impossible that a party, more than an individual, can serve Mammon and God at the same time. A strenuous effort is being made to impose the Baltimore yoke upon the Ohio Democracy. In the State Convention the attempt was made

and defeated. In some county and district Conventions it has been successful. In the State Convention there is reason to fear that its defeat was caused more by a fear of the effects of the opposite course upon the ticket for State officers rather than by a genuine love of the Ohio platform. Some of the nominees on the State ticket are known favorers of the Baltimore platform. Mr. Medill, the nominee for Governor, was a prominent member of the Convention which adopted it, and either voted for or silently acquiesced in its adoption, and thus fully accepted it.

We submit to Ohio Democrats who honestly love the State Platform, identical in principle with the State and National Platforms of the Independent Democracy, whether they will not contribute most to the advancement of Democratic principles by voting, this fall, for the Independent Democratic State ticket, headed by the veteran Lewis.

THE SABBATH.

The word Sabbath, in the Hebrew language, signifies rest, or cessation, and is strictly, the name of the institution. Sunday is the name of the day adopted by the majority of Christians for its observance. The ancient Greeks and Romans had no division of time properly answering to our weeks. The former divided the month into three decades of days; the latter had their *nundina*, or market days, occurring every ninth day; but neither of these had either the references or uses of the week and the Sabbath. But the Egyptians and the orientals nations, in the still more ancient times, had a week of seven days. It is believed that the Romans adopted the hebdomadal division about the beginning of the third century after Christ. They named the days after the planets or heathen gods. It is worthy of notice also that our names for the days had a similar origin, as will be seen by tracing their Saxon derivation. Pritchard quotes Bosman for the fact that the Karahari, and several other tribes of Western Africa, have been long acquainted with the division of time into weeks, and each day of the seven has its proper name in their language. Their Sabbath falls on our Tuesday, except at Ante, bordering upon the Mohammedans, where it agrees with theirs in being fixed only on Friday. Among these barbarians fishing only is prohibited upon their Sabbath; in respect to other occupations they make no difference.

The division of time into periods of seven days among nations not governed by our sacred books, or not indebted to Moses for the sabbatical institution, may be accounted for, perhaps, by the fact that it is a natural quaternary of the lunar or apparent month, and the nearest that can be effected without breaking a solar day into fractions for the purpose. That is, if the lunar month is divided in half, and again into halves of that half, measured by whole days, which would be natural enough among barbarous people, seven days are the result, and so the week would occur in their computations of time.

There is another natural measurement of time by weeks, which we will take the opportunity briefly to exhibit, without designing now to offer all the instances which we think support it, or to exhaust the argument on which it rests.

The proposition which we submit is, that the weekly period and the rest day are well founded in the natural constitution of man, and might even be inferred from it; or, more specifically to present the point now in hand, there is a physiological reason for such a period and such an institution—a hebdomadal circle in the movements of the human organization—a cycle of actions which complete their round in seven days, and this circuit of movements is specially adapted to our week and rest-day.

Hippocrates, who lived six hundred years before Christ, and in a country which had not the weekly apportionment of time to suggest his idea, taught that fevers changed for the better or worse on the seventh, fourteenth, and twenty-first days. The highest authorities in medicine, for ages, received and endorsed this opinion. In modern times, by the interpolations of an humble race of physicians, the critical days of fever were made to embrace other minor periods of marked changes, until the whole twenty-one were filled up, and the doctrine fell into disrepute—a misfortune that scientific truths often suffer by the improvements of decidedly uninspired men.

There is beside the septenary period with which the true critical days correspond, a clear diurnal movement in the system, very well marked in health, and often exhibiting its effects in disease; as an ephemeral fever, the quotidian, tertian, and quartan ague—the first exhausting itself in one day; the latter, recurring at intervals of one, two, and three days. Changes in the progress of fevers at these periods have been confounded with the septenary movement, and, of course, obscured its manifestation. Moreover, the rigorous remedial treatment of modern times doubtless interrupts the more natural progress of febrile phenomena, and further contribute to conceal and confuse the facts upon which the old doctrine of crisis rests.

Nevertheless, it is well supported by our most distinguished authorities. Hosack and Dickson of New York, and Eberle and Wood of Philadelphia, are clear in their adhesion to it; and one of the seats of modern medicine makes that obscure periodicity, of which this is one of the instances, the basis of its distinctive theory and practice. Among the great names of foreign countries, whose observations have confirmed the doctrine as it was taught by Hippocrates, we may mention Clegghorn, who practised on the shores of the Mediterranean; Balfour, in the East Indies; and Jackson, in the West Indies.

A striking fact, at once clear and unobscured, deserves especial regard, to wit: the tendency of miasmatic fevers to return after being checked, at the end of the first, second, and third week—most frequently at the end of the second. Professor Wood, of the University of Pennsylvania, who has no theory to support by the observation, says "this tendency is quite inexplicable in the present state of our knowledge." Practitioners, we know, who reside in the middle countries of Pennsylvania, continue the use of quinine and bark till the eighth day after the last prostration, or resume it the day before the seventh, to meet the known liability to relapse at the Septenary period. Doctor Samuel Dickson, formerly of Charleston, and recently of the New York University, says: "The septenary period is almost as well marked as the diurnal." Again: "The combined influence of the diurnal and septenary revolutions, liable, perhaps, to other complications more obscure in their nature, will account for all the types of fever, and all the phenomena of periodical repetitions of diseases, as well as of crises, or the agency of critical days." Speaking of the latent period of fever, or the time intervening between exposure to miasmatic effluvia and the development of the disease, he says: "This period is known to be under the influence of the ordinary revolutions which give periodicity to disease in general. The apparent influence upon it of the septenary revolution, is familiarly noticed in our climate, (South Carolina), where the opportunities for observation are unfortunately distinct and frequent. Our 'Country Fever' is expected to invade on about the 7th or 14th day, and if the 21st pass

es without an attack, most persons consider themselves entirely safe."

The small pox and vaccine disease, and several others which run their course unaffected by treatment, in a very marked manner show this seven-day movement of the system; and there are, besides, a host of observations which help to establish it as a law of the human constitution. In the healthy state, the reproductive functions are singularly well marked, not by periods of single weeks, but by exactly integral multiples of them. Attention to this point will abundantly sustain this assertion. Diseased manifestations are the better indexes, because they exaggerate the natural movements in the human system, and the more distinctly proclaim them, but the facts of health are also very conclusive.

Let us look a little more closely at the general law of periodicity as it rules the human organism, for the help and direction that its specialities afford to our inquiry:

Alternate action and repose, in the actions of animal life, is a general law. The diurnal revolution is well understood. The complete rest of all the functions of relative life, and the comparative abatement of activity in the vital organs, once in twenty-four hours, is a plain necessity of our existence. This law obtains even in vegetable life. And it is a pertinent remark that wherever the instincts of animals and plants absolutely rule the actions of the being, the law is punctually obeyed. The simple day and night revolution of animal and vegetable life suffices for their constitutions. The external senses, the muscles of locomotion, and the nerves, which co-operate in their activities, are often held to their objects and exerted in their offices for hours together, without the least intermission, for they are under the direction of the will; but they obtain a complete release during sleep, and all the restoration which they require. The animal portion of man, and the entire nature of birds and beasts, living according to nature's free impulses, are sure of their daily repose, and guarded besides by the feelings of fatigue, which restrain abuse, need no sabbath for periodical recuperation. But the organs of thought and feeling are not so well protected. They are usually more severely tasked, their weariness is less distinctly felt and understood, and their pleasures and excitements are more impulsive. The faculties employed in the business avocations of life, embracing literary as well as commercial and industrial pursuits, and the passions involved in their activities, are in all active temperaments burdened every day quite beyond the moderation consistent with health. The merely animal functions of the frame take better care of themselves than these higher and freer faculties of our nature usually do. Moreover, the excesses and diseases of those organs which are the material instruments of mind, do not generally originate in themselves, but in the irregular excitation which they suffer from the mental and passions powers. It is these master-wheels in the machinery of phrenic life that drive the subordinate activities of the mind into abuse. It is, therefore, for these controlling forces of the mind that regulating and restraining checks are specially required. Day after day their tyranny tasks the inferior powers to exhaustion, which otherwise would take care of themselves, as they do in the animal kingdom; nor do they always rest even in the sleep of their wearied instruments: dreams prolong their vigils, and they lie waiting and watching the first waking motions of the day laborers in their service to drive them yawning to their endless work.

It is the engagements which we call the business of our lives which transcend their proper limits, and break the natural balance of healthy moderation. It is these, therefore, that need a regularly recurring rest day. It is too much that every waking hour shall be given to our common work; that every day of our lives shall be crowded with our ordinary anxieties of thought and feeling. All this should be wholly intermitted at regular returns, adapted to our constitution, and calculated to obviate the evils of artificial life. The fourth commandment, it seems to us, answers exactly to this necessity: "Six days shalt thou labor and do all thy work." * * * On the seventh day thou shalt do no manner of work." It does not, in terms, enjoin public worship; perhaps it does not imply it as a universal requisition; and our municipal laws are all the more just and right that in this they very exactly correspond. They forbid ordinary labor, but they do not compel worship or any religious observances.

The necessity for the rest day is so universal, I admitted that it need not be pressed. It is required only that it should be more accurately understood, and it is to this point that our remarks are specially addressed. Our thought is, that only those faculties which are usually overstrained, and the instruments which they employ in their service, need the rest of the weekly Sabbath. Those parts of the body which, under the compulsion of business, require insufficient exercise through the week, even require such opportunity as the rest day may consistently be made to afford them. "The Sabbath was made for man, not man for the Sabbath."

The seven-day periodic movement in the human system, conspicuously shown in disease, and not less certain, though less obvious in health, indicates one day in seven as the appropriate portion of time to be set apart for the renewal of the animal vigor wasted by the ordinary labors of our life. The intellectual powers, when they have done their six days' common work, require this relief. The full freedom and force of heart and mind cannot be preserved unless the dominant interests of ordinary pursuits are resolutely thrust aside at frequent intervals, and the powers absorbed by them are relieved by periodic checks.

The higher and nobler faculties need the day also for discipline and development; and all these necessary and beneficent objects are attained, in the happiest harmony with the natural laws, by the proper and well-adapted observance of the day which Christianity has established among us. It should therefore be accepted.

It is not necessary to the claims of a revealed or supernatural institution that it should be a novelty in human experience, or incapable of discovery by natural reason, or a violation of natural law. It is enough that it is right, and the authentication of such right is well worthy of the divine interposition. Indeed, the entire code of Christianity is declared by Bishop Butler to be but a republication of the natural laws of morality in their primitive truth and purity. The doctrines and ordinances of a revelation are even corroborated by their accordance with reason and nature, more especially when such teachings are delivered in a dark and corrupt age.

Thus far, we have spoken of the Sabbath chiefly as a day of rest for those functions of the frame and mind which constitutionally or accidentally require it, and we have admitted, also, that it may be a day of exercise for those which may so most beneficially employ it.

On this ground we hold that moral and spiritual culture, public or private, or both, as the case requires, should be specially attended to on the sacred day. This part of our nature needs such culture, certainly, and there is great advantage in making it exclusively the active

business of the day, for the reason of its own high necessity, and for the additional reason that we cannot otherwise effectually throw the working faculties out of gear. The mind will not submit to absolute inactivity, and if not forced into a new track, it will obstinately pursue the old one, and so the over-worked week-day faculties will be cheated of their rest.

It does not meet the case to answer that every day is holy, and that religion and morality should rule our whole life. These faculties demand a special and exclusive cultivation. There ought to be a whole day in the week kept holy to God and Humanity. Not only should the hurry and solicitude of business be suspended for the health of the powers which it burdens, not only should there be a break in the headlong current of mercenary speculation—a dyke to check the ruthless tide of selfishness—a day for clean clothes and fresh air—an interval of peace in the battle of life—but, the purest and highest sentiments which connect us with the spirits above and around us, in the holiest and most beneficent relations

LITERARY NOTICES.

THE ENGLISH HUMORISTS OF THE EIGHTEENTH CENTURY. A Series of Lectures. By W. M. Thackeray. New York: Harper & Brothers. For sale by Frank Taylor, Washington, D. C.

It is almost needless to say that these are the same lectures that were delivered by Mr. Thackeray in our principal Northern cities, during the past winter. To those who were so unfortunate as not to hear them, we may say that there is probably nothing in modern literature so admirable and so perfect of their kind; for, in addition to the enthusiasm engendered by his unquestionable native predilection for the era in English literature marked by the subjects of these lectures, the fact that it was a path untrod before, by his feet, would naturally urge the author to a greater degree of caution and circumspection than usual, and lead him to study closely and earnestly everything relating to his undertaking—to scrutinize carefully each character, in all its aspects, and to estimate, with nicest care, each point and feature. At all events, the result fully warrants such a supposition. To those that heard them, we can give the assurance that the rare pleasure with which they listened to their humorous portraits, graphic descriptions, and subtle analyses of character (marking every page) from the lips of the author, will not abate one jot at reading them over in a cool nook during these golden days; for, though it would be impossible not to miss Mr. Thackeray's quaint and genial style of delivery, they possess so many smoothly-folded sarcasms, so many half-hidden, violet-like felicities of expression, and such a continuous flow of ever-varying yet ever-admirable humor, that each fresh reading develops a fresh charm.

We did not intend to say so many words in praise of a book that needs so few, but, having just come from its delightful pages, we could not resist the impulse.

THE LIFE AND LETTERS OF STEPHEN OLIN, D. D., LL. D., late President of the Wesleyan University. 2 vols. New York: Harper & Brothers. For sale by Frank Taylor, Washington, D. C.

We have here, in two neat volumes, a general history of the most prominent features of the life of this distinguished theologian. It is made up of his own letters, interspersed with sketches from a number of his intimate friends and associates, giving interesting incidents, anecdotes, and general reminiscences of various periods of his life. The matter is carefully arranged, with as much regard to chronology as possible, and constitutes a book that will be gladly received by the many friends and admirers of the subject. A steel engraved portrait is prefixed.

SEA-WORDS FROM THE SHORES OF NANTUCKET. Boston: Crosby, Nichols, & Co. New York: C. S. Francis & Co.

Nantucket—that birdless, treeless little molehill upon the deep—that pimple of earth which specks the bosom of the Atlantic, just off Cape Cod—that "Old Ocean," which, one half the year, impelled by northern storms, he scourges and tears in his savage wrath, and the other half kisses with gentler waves and soothes with musical lullabies—that sturdy little community, so provokingly out of the way of life and the world, yet so ridiculously near, and which we have often thought Gen. Taylor must have meant to designate by "the rest of mankind," only the Census returns would have shown that womankind was more strictly correct—yes, Nantucket—dear old Nantucket—quaint old Nantucket—bleak, barren, foggy old Nantucket—has written a book—a book of poetry, too! And in it, verily, there is poetry. Witness:

LILLIBEL.
BY E. S.

'Twas golden summer in my heart, glad summer all around,
When with a wreath of lily-bells my Lillibel I crowned,
And called her queen of all my hopes, and called myself her knight,
And boldly vowed for Lillibel the fiercest foe to fight—
For Lillibel, dear Lillibel!

Oh! all the flowers seemed lily-bells in those glad, golden days,
And all the brooks sang Lillibel along their winding ways;
Laden with dreams of Lillibel, the lulling breezes came,
The silver echoes only rang the mellow music name
Of Lillibel, sweet Lillibel!

Cold winter now is in the sky, chill winter in my heart;
I wander by the silent brook, to muse and mourn apart;
The wild winds, whispering through the trees, in weird whispers tell
The story of the lily-bells, and of my Lillibel—
My Lillibel, lost Lillibel!

That King whose lance no knight may break—whose love no queen decide—
Black-plumed, upon his fleet white steed, bore off my daring bride;
He gathered all the lily-bells to bind around her brow,
I feel there are no flowers for me, in all the wide world now—
No lily-bells, no Lillibel!

What a charming fancy do those four stanzas display! and what a delicate, tender pathos!—so delicate, so tender, that it seems to be evolved as an odor rather than involved as a meaning; and is recognized by a spiritual sense, rather than perception. Such "Lillibels" do not blossom in every valley.

SHOCKING.—We learn from the Boonville (Mo.) Observer, that a negro man, belonging to H. France, of Heath's Creek, Pettis county, who murdered the wife of John Rains, living in the same neighborhood, was burned at the stake, in or near Georgetown, on the 13th ult. The negro attempted to commit a rape upon Mrs. R., and afterwards murdered her. The citizens of Pettis county, having some suspicion that the negro was instigated to the perpetration of the deed by his master, or that he knew more of the murder than had been disclosed, and in consideration of past offences, held a meeting on the 15th ult., and passed the following resolutions:

Resolved, That Henry France and family be notified to leave Pettis county within ten days, and that Wm. France be notified to leave it at the same time.

Resolved, That Henry France be notified to leave the State within thirty days from this date.

Resolved, That we, the committee, guarantee safety to himself and property for ten days, provided he behaves himself as a white man should.

The following are the reasons given for the passage of the above resolutions:

1. For aiding and abetting, as we believe, in the murder of Elizabeth Rains, on the 31 day of July, 1853.
2. For various and divers depredations committed on the live stock of his neighbors.
3. For various threats to commit depredations and injuries on his neighbors.
4. For a bad example set before slaves, by conversing with them in relation to the virtue and chastity of white women, and in defamation of their character; thereby influencing them to commit deeds of crime and rapine.
5. And in view of these reasons, we do not feel that our families and interests are safe whilst they remain in the neighborhood.

PENNSYLVANIA.—The Compromise Democracy of this State met at Harrisburg on Friday last, and nominated Hon. John C. Knox, for their candidate for the Supreme Bench. They endorsed the Baltimore Platform, of course.

POLITICS IN OHIO.

The general aspect of political affairs in Ohio seems to be favorable to the Independent Democracy. Their platform is sound, their energies untiring, their spirit undaunted, their candidates undeviating friends of the cause. In some portions of the State we notice an effort is making to coalesce with other parties, or run what is called a "People's Ticket," pledged to "Legislative Reforms." This is rather indefinite, and some trickery may lurk under it. It is, at best, but a narrow platform. The first object of the Independent Democracy, it seems to us, should be to gain as large a vote as practicable for the State ticket, as by this vote will be the strength of the party be measured by persons at a distance. If the vote for the State candidates is large, the influence of the party abroad will be potent; if otherwise, its influence will be correspondingly decreased. A second object should be to elect such men, and such men only, as members of the Legislature, who will be likely to return a firm and reliable Independent Democracy to the United States Senate. This consideration, as our correspondence testifies, occupies a prominent place among the motives which actuate our friends in that State. The Hunkers of both the Compromise parties will doubtless use all efforts, and coalesce, if need be, to defeat the re-election of Mr. Chase; and this catastrophe should by all means be prevented. In counties where our friends have no candidate for the Legislature, they should throw their votes and influence for the most liberal candidate that may be presented for their suffrages, whether Whig or Democratic. If they cannot vote for a candidate of their own, they should vote for the one most likely to carry out their views. We do not say this in the spirit of dictation, for we believe our friends in Ohio appreciate their position; but we throw out these observations to remind them that the people of the Union are observing the contest now going on in their midst, and will judge of their sincerity by their actions.

If a good cause, reliable leaders, indomitable courage, and unwavering energies, are sufficient to secure success, then surely the Independent Democracy of Ohio will be successful in the present campaign. Our friends everywhere, though undaunted should they suffer defeat, would be encouraged by their triumph, and would press forward with renewed vigor in the cause of Democracy. Every opposer of the Fugitive Slave Law should, at this election, give a vote which will indicate his position. Let the people of Ohio choose between the Compromise Democracy and the Independent Democracy, and may God defend the Right!

THE CREED, POLICY, AND SPIRIT OF THE INDEPENDENT DEMOCRACY. Contrasted with the doctrine and drift of the old line's Baltimore Platform—Apostasy of the "National Democracy" from the Jeffersonian construction of the Constitution, and its virtual transformation into Federalism. A correspondent of the New York Evening Post, writing from Defiance, in the northwest of Ohio, under date of July 11th, gives the following synopsis of a speech of Senator Chase, recently delivered at that place. Let it be carefully read and studied. If the people of this nation understood our principles and aims as they are here presented, the Government would be regenerated as soon as the next series of elections afford the opportunity of reforming their representative agencies.

While here, I have had the pleasure of listening to an elaborate speech by Mr. Chase, the United States Senator from this State, defining his political position, and advancing the principles of the Independent Democracy. I will not attempt to sketch his speech; but perhaps your readers would like to know the political position occupied by him and his friends in the present Ohio campaign. Mr. Chase has done much to reduce the principles of the party with which he is identified to a harmonious whole, and to place them on the broad basis of Democracy, than any man of the party—indeed, than all the others. On this occasion, he avowed himself a Democrat, holding sacred the great democratic truth of man's equality, and the duty of government to protect him in the exercise of his natural and inalienable rights by general and impartial law. He declared himself in favor of the Ohio Democratic platform, the Anti-Slavery portion of which was first promulgated in 1848, and has been reiterated annually at every State Convention of the Democracy since, and said he was ready to stand upon it. He compared this platform with the platform of the Democracy put forth at Baltimore in June last, contending that in no particular did they harmonize; and said that, as an honest, consistent man, he could not stand upon both platforms, but was compelled to choose between them; and, thus placed, he could not hesitate, but must stand by the free and noble principles of the Ohio Democracy, instead of those of Baltimore, dictated by the slave power.

He gave a history of the condition of Slavery at the time of the formation of our Government; of the expectation of our fathers of its speedy termination; the causes which have prevented this expectation from being realized, and the growth of the slave power. He showed how this power, in four years, has made its way to general elections with the Democracy in party, holding, in common with it, the doctrine of State rights, and believing, as it did, while the General Government was in its outset, Anti-Slavery, that the only security for Slavery was in State rights; but now, he declared that the power was a danger of policy on the part of slaveholders; that the Government of the United States was now under Pro-Slavery influences; and slaveholders, seeing it could be wielded for the support of their peculiar institution, would abandon their State rights theory, would go for increasing the power of the National Government—would elect themselves to the Senate, and would elect the rich men of the North—and that the Democracy must either practically abandon the old Jeffersonian doctrine of State rights and protection of the rights of man, instead of property interests, or the union of political action between it and slaveholders must cease. He declared that the slave power was now the ruling power of the country, standing in the way of all substantial progress; and that it is opposed to all reform in the army and navy; to retrenchment in the expenditures of the National Government; to the passage of an efficient homestead law; to the annexation of territory from which to make free States, and to all efforts to diminish the number of Senators and all other lands. He then declared his creed of national politics to be summed up in these words: "Denationalize Slavery—Decentralize Power." By denationalizing Slavery, he meant the practical application of that clause of the Constitution, wherever Congress has exclusive jurisdiction, which provides that "No person shall be deprived of liberty without due process of law." This, of course, would abolish Slavery and the slave trade in the District of Columbia, do away with the carrying of slaves upon the high seas in vessels sailing under protection of our national laws, and would protect our Territories from the curse of Slavery. By decentralizing Power, he meant restricting the action of Congress carefully within the limits of the Constitution; retrenching the expenditures of the Government, and reducing the revenue to its absolute wants; granting the public lands free of cost to actual settlers—thus purifying the Halls and lobbies of Congress from money speculators, and preserving its members from many temptations to corruption—and electing all national officers by the people, so far as it can be done consistently with an efficient administration of the Government. By thus denationalizing Slavery and decentralizing Power, Mr. Chase believed the National Government would be freed from the domination of moneyed oligarchy, Slavery would be circumscribed within its present limits, and emancipation necessarily soon take place in the Northern slave-breeding States, and eventually in all the States; and the National Government would be fitted for its great work of elevating the laboring masses, spreading

far and near its democratic institutions, and would ever be active on the side of freedom at home and abroad, clearing the hearts of the democracy in all lands, and holding tyrants everywhere in check.

The whole speech was able and candid, abounding in argument and fact, free from harshness and denunciation. Mr. Chase never deals in declamation, or attempts any oratorical displays. As a public speaker, he claims the attention of his audience by his clear thoughts, lucid arrangement, appropriate language, and candid and courteous manner. At times, he is very forcible and impressive. During this speech, he at one time exclaimed: "Think, friends, what it is to be born a slave! to be born with a father, without a mother; to be born with nothing but a master!" He occupied in its delivery two hours and a half. The audience was large, yet the strictest attention was paid during the whole time. He is deservedly very popular in this part of the State, and men from all parties are anxious for his re-election. His constituents here duly appreciate his labors in originating the bill, and effecting its passage through the Senate, and for his efforts to improve the condition of our harbors and rivers, and for explorations for the Pacific railroad. FRANKLIN.

EXCITEMENT IN BALTIMORE.

On Sunday afternoon, the 24th ult., a blind preacher, named John Mitchell, who has been in the habit of preaching in the markets of that city for years, was interrupted in his discourse at the Richmond market, by a number of city policemen, who stated that they had orders to prevent the meeting. Officer Gordon seized the preacher by the arm, and threatened to take him to the station house, unless he desisted. Some of the citizens present remonstrated at this effort to suppress a religious meeting; whereupon Gordon, it is said, drew a revolver upon the crowd, and threatened to fire. In the mean time the preacher was led to the portico of the Methodist Episcopal (Strawbridge) Church, where he finished his discourse. A large number of persons who witnessed the affair, called on Mayor Hollins, and obtained a hearing on the following morning. A committee appointed at a public meeting of the citizens waited upon the Mayor, who informed them that he considered the blind preacher's remarks inflammatory, with a tendency to create riot, and accordingly he had authorized the police to stop such proceedings. The following interrogatories were put to his honor by the committee:

1st. Should a portion of the citizens of this city hold a public temperance meeting in any of the markets of the city, and use such language in the discourse as would excite a riot, should the police be authorized to prevent such a meeting?

2d. Should a portion of the citizens of this city hold a public temperance meeting in any of the markets of the city, and use such language in the discourse as would excite a riot, should the police be authorized to prevent such a meeting?

3d. Should a portion of the citizens of this city hold a public temperance meeting in any of the markets of the city, and use such language in the discourse as would excite a riot, should the police be authorized to prevent such a meeting?

4th. Will your Honor please to inform us who is to be the judge of the import of the language used? His honor answered, the minister, of course; and added—If, however, the language used by the minister should create a riot, then he would be held responsible for it.

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law, so infamous that it cannot find a single apologist in all Egypt! I would not have failed to attend this convention for five hundred dollars, and I should have been proud to be the speaker of a man—a minister of the religion of Christ—who brought peace and good-will among men—defending such a monstrous piece of iniquity as the Black Law of the Illinois Legislature of 1853. The old Kentuckian then turned to the Convention, and spoke upon the resolution for the space of half an hour, in a very impressive and eloquent manner. He was warmly applauded, and a dissenting voice was heard. The gentleman from McHenry was 'as a sheep before his shearers, dumb—so he opened not his mouth.'

So may all doughfaces be rebuked, when they palter to prejudice and display their own servility.

The New York Evening Post has been enlarged, by the addition of four columns to its already ample pages. The Post is a credit to the city which sustains it, and we are pleased to note this evidence of its prosperous condition. In reply to the fling of the Union, that "the Evening Post is in the receipt of no patronage from the Government," the Post quotes Johnson's definition of a patron, as "One who countenances, supports, or protects; commonly a wretch who supports with insolence and is paid with flattery," and adds:

"The pleasure of being patronized we leave to such prints as the Union, which admits that it looks upon official patronage as a peculiar happiness, and taunts us with not being patronized, as if it were a crime. In this the Union is only repeating the language, the poets tell us the slaves of the South sometimes utter upon their colored brethren who are free: 'Oh, you poor debbel, you got no massa!'"

The Union had better try again.

NEW YORK CORRESPONDENCE. The Weather, and its Effect on the World's Exhibition—The Metallic Status of Washington—Another Nuncio Coming—The Sinclair Family—A State Convention of the Independent Democracy Called—Anti-Slavery Organization Needed in the City—West Indian Emancipation, &c.

NEW YORK, July 30, 1853. We have had a great deal of rainy weather this week, and New York, it is not the "last" in the world in weather, is certainly not the first, or most desirable.

If you want to fully appreciate what we mean by this, just take the cars and run up here some time when you are satisfied that there is about to be a week of rainy weather—say, about the next autumnal equinox—that is, if you have not already had a slice of that sort of experience in your time. The bad weather has been very much complained of, and a damper on the exhibition at the Crystal Palace.

There is a wading operation through mud to reach it across some of the adjacent streets. But of course the many strangers in town could not postpone their visits, and hence they trudged through it. Knowing that the absence of the Independent season ticket attendants would give a quick and accurate opportunity for a leisurely inspection of the mud, by the way, I regretted to find the Palace leaking in a number of places, to the spoiling of some very costly goods. So much had been broken through in the acts of transportation and handling, that the owners could not afford to lose farther, and so they have, by specimens are the more endangered, by the circumstance of the absence of special care takers from many of them; which is regretted on other accounts, among which is the consequent difficulty experienced in getting the information sought. Especially is this the case with those who look information for the use of the public journals, and as you correspondent. And here I will take occasion to mention, regretfully, as I know your readers will receive, the fact that the beautiful model of the London Palace, so appropriately transmitted to the present exhibition, is among the articles broken. Only a mass of fragments and splinters remain to be seen.

The object which strikes every visitor first, on entering the Palace, is the metallic statue of Washington, which occupies the post of honor under the great dome. There has been much speculation about the merits of this statue, and some of the criticisms have been scathing. Much that has been said in this respect is deserved. The figure is that of a great Patriotic, as viewed from the ground floor, is shocking to the feelings of every person of taste, and well calculated to distress the patriotism of an American. It seems to call to mind the description which Washington Irving gives of one of the notables of the Knickerbocker region, rather than the fair proportions of a statesman of his country— which notable is portrayed as a man, hog-headed on a pair of skids. But this apparent unsuitableness of the figure we think is fairly attributable, in a great degree, to the point of view selected, naturally enough, by most of the critics who have remarked upon it. Having taken our view not only from the ground floor, but also from the second-story gallery, we would suggest to others to go and do likewise, and we think they will be inclined to take back, or at least modify, their denunciations. It is mortifying to have the public mind wholly disappointed about that work of art in particular, even justly. Let it, therefore, have a fair chance. Other works of art claim my attention; hereafter, among which will be a bronze statue of an Amazonian warrior in the act of spearing a tiger, which has sprung from a hero's hand, from a rock in front of her. The anatomy and metal expression of this casting is very effective. The casting is very smooth, besides. Standing, as this almost perfect statue of a warrior, we are reminded above, it has to do more or less with the bad impression made by it. Contrast is a severe ordeal in matters of artistic taste, as we are in more practical every-day affairs, in many instances. By the way, there is one thought about the artist who has undertaken to delineate Washington, which will go well, I think, to record; and it is, that the very height of admiration of his character generally felt makes the artist rise all the greater, on the score of popular disapproval.

It seems to me to have a Protestant Nuncio from England, as a sort of effect (shall we say?) of the Nuncio from England, the Nuncio of the Pope, whose arrival at the National Hotel in your city was announced so joyously by a Washington correspondent of the Freeman's Journal recently. The venerable John Sinclair, Archdeacon of Middlesex, has been appointed by the English Bishop to return the recent visit of the American Episcopalians to Washington, which will go well, I think, to record; and it is, that the very height of admiration of his character generally felt makes the artist rise all the greater, on the score of popular disapproval.

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